

KUNDALINI AND THE COMPLETE MATURATION OF THE ENSOULED BODY

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ABSTRACT: *In utero* and infantile developmental manifestations of *kundalini*, the “ultimate maturational force” according to yogic traditions, are traced to numerous advanced yogic processes, including *urdhva-retas* (lifelong neuroendocrine maturation), *khecari mudra* (puberty-like maturation of the tongue, hypothalamus and pineal) and *sahaja asanas* (spontaneously arising yoga *asanas*) and their cross-cultural cognates that, altogether, form the somatic basis for all manner of spiritual aspirations and complete maturation of the ensouled body. At the collective level and according to the centermost *Vedic* maxim, *Vasudhaiva kutumbakam* (The world is one family), a vast majority of successful fifty-year marriages interspersed with *sannyasins* (fulltime yogis) indicates a spiritually matured society. Thus, along with developing spiritual emergence counseling techniques for individuals in spiritual crises, transpersonal clinicians might draw from *ashrama* and *tantric* mappings of lifelong developmental stages to support marriages, families and communities and thus, over future centuries, reverse current familial/global brokenness and foster the emergence of mature, enlightened, whole cultures.

A coil of lightning, a flame of fire folded (224)
She [*kundalini*] cleans the skin down to the skeleton (233)
Old age gets reversed (260)
She...dissolves the five [bodily] elements (291)
...[then] the yogi is known as Khecar [tumescient tongued]
Attaining this state is a miracle (296)
Shakti [feminine power] and Shiva [masculine power] become one
and in their union, everything...gets dissolved (306)
Further, there is nothing more to experience beyond [this]
Hence, let me stop speaking of it
For it is useless to talk (318)

Numbered couplets related to *kundalini*,
Dnyaneshwari (*Jnaneshwari*)¹, Chapter 6 (1210/2002)

Vibrant well-being, overwhelming ecstasy, effulgently enlightened consciousness, the guiding force of human evolution, pathway to an endless eroticism, the Great Mother or Procreatrix, the deification, regeneration and immortalization of the body, the somatic basis of all religious, moral or spiritual aspirations, the teleological freeing of soul from flesh via the literal unwinding of the mortal coil into its constituent elements, the lost wisdom of the serpent of Genesis, the fuel of all human genius, the energy of the Dionysian revelry, the spiritual side of DNA concentrated at the base of the spine, Christ's fiery

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baptism and that of His followers ever since, the seething cobra sheltering Lord Buddha – such are the ancient and modern claimed cross-cultural manifestations of *kundalini*, literally, “the Mother of all creation and of all yogas.”

Succinctly stated, in this paper *kundalini* is considered as the developmental force that unfolds humans to their fullest physio-spiritual maturity.² (See Silburn, 1988, for translated and explicated source texts on *kundalini*.)

The Indian yogic traditions inclusive of *kundalini* manifestations are traceable at least five-thousand years ago to the archeological relic known as the *Pashupati* seal. It depicts an antler-crowned demi-god sitting cross-legged with one heel pressing his androgynous perineum and the other the root of his celibately erect penis. Mildly breasted, with a *phalam* fruit in one hand and a phallic staff in the other, he is the ultimate attainer Himself, Shiva, to be reincarnated some twenty-eight times, with the most recent being, Lakulisha, the staff-bearing Gujurati saint (100 A. D.). As the grand-guru of the legendary Matsyendra-nath and Goraksha-nath yogic saints, he is the inspiration from whom all modern, even chic, hatha yoga has emerged. (For a glimpse into the life of indigenous yogis as it has been lived for thousands of years, see Briggs, 1982.)

EMBRYONIC BEGINNINGS

In each individual, then as now, *kundalini*'s motherly creativity is first visible microscopically in the nucleus of the fertilized ovum as, literally, the immortalizing chromosomal dance of cellular meiosis. The double-helixed, bifurcating genetic strands quiver animistically like enthralled lovers, separating and realigning themselves within the nucleus of the fertilized ovum that divides again and again, recreating this same fibril ritual within the nuclear sanctum of each newly reproducing cell. What guides this primordial origination of all bodily life? *Kundalini*, the “coiled serpentine wisdom-energy.” Thus, in contemporary terms, *kundalini* might be renamed, “meta-DNA.”

As the zygotic cells divide and ball-up into the blastula stage, *kundalini* quickens embryological development towards a recognizable human form. An elongating groove folds into itself and creates the dorsal proto-spinal cord whose subtle channel, *sushumna*, will be the favored pathway for adult *kundalini* activity while below, a ventral alimentary pouch and proto-organs manifest inside the emergent gut during the gastrula stage. This is the first step in separating the body's “heaven realm” of neural consciousness functions from the “earth, air, water, and fire realms” of digestion, circulation, elimination, etc., thus *kundalini* creates a bodily home for the *jiva*, the “one who lives”—the “soul.” (Re-awakening in the adult, She develops the individual to untold heights and then unwinds the whole process into a primordial oneness. See Tirtha, 1993, pp. 18–53; *Dnyaneshwari*, 2002, pp. 116–159; for Western depiction of embryological development, see Haines, 1972.)

Continuing on, sweet-tasting muco-polysaccharides will secrete into the developing oral cavity as it is partitioned-off from the “heavenly” cranial

vault by the newly forming roof of the mouth. The sweetness of this secretion causes the tongue to lick itself away from the heavenly hypophysis (proto-hypothalamus, pituitary, pineal) and into the earthy and watery realms of the just-forming mouth that will be its lifelong home for discerning food choices and, less organically, to take up the skills of linguistic utterance. (See Sovatsky, 1984, p. 135 for graphic depiction of these embryological processes, including those of the *khecari mudra*, noted below; See Sovatsky, 1998, pp. 167–171 for more on linguistic use of tongue and *khecari mudra*.)

During *kundalini* activity in the highly advanced adult yogi, the internal secretion of sweet-tasting *amrita*, “immortality nectar,” or *soma*, “elixir of immortality,” will re-arouse the yogi’s tongue into the tumescence of *khecari mudra*—“the tongue’s ecstatic dance into the heaven-realm”—in mystic rapport with the matured hypothalamus, the “little wedding chamber,” (as named by the ancient Greeks) or “pleasure center” (as named by modern physiologists, due to its role in sexual arousal, fertility cycles, hunger, thirst and temperature monitoring) and also with the “master” pituitary gland (so important in bodily maturation) and the “seat of the soul” pineal gland (with its photovoltaic melatonin and bliss-producing endorphin secretions).³ But, for now, back to the womb.

The anterior end of the proto-spine blossoms into the proto-brain, altogether forming the anatomical armature Darwinians have used to track four-billion years of evolutionary history from invertebrate to vertebrate to *homo erectus* and the uniquely neo-cortexed *homo sapiens*. Simultaneously, *kundalini* will manifest a gill-slitted fishlike stage and a tail-bearing and other lower-mammal stages in a mysterious process that biologists call, ontogeny phylogeny recapitulation – a replaying of billions of years of evolution within the gestation of every human being who has ever lived!

Equally mysterious, *kundalini* manifests *in utero* a normal urogenitally-androgynous perineum stage (per longstanding embryological studies) that, for the advanced adult yogi, will later “fertilize” him with the bio-concentrated powers of the entire polarized universe: Thus, the supreme importance given by yogis to the heel-to-perineum *Siddha-asana*, (sitting pose that unleashes supernatural powers, as depicted in the *Pashupati* seal; see McEvelley, 2002, fig. 17 for graphic image of *Pashupati* Indus Valley seal; For a book-length guide to the subtleties of yoga practices involving the perineum, see Buddhananda with Satyananda, 1978).⁴

All the while, fetal movements perform their own profound *asana* dance, coaxing and vibrating arm-buds and leg-buds into tiny arms, legs and fingers, while also articulating joints, organs, heartbeats and even pouting and smiling, into existence. When the fetus is fully formed, *kundalini* sequesters Herself at the posterior node of the spine (the *muladhara chakra* or “root center”) and becomes quiescent.

When the fetus attains individual viability, this same *kundalini* dimension within the mother’s body engenders the throbs of labor contractions and the

ensuing downward pushing and birth of the child. Thereupon, spontaneous proto-linguistic developmental sound-making emerges in the newborn as proto-mantric (*bija*) emotion- and larynx- developing utterances. Likewise, neonatal developmental stretching movements continue to more fully incarnate the infant via emergence of “proto-*asanas*” of hatha yoga. The baby’s common spellbound staring into space or at some object emerges as one of the earliest and most natural of meditative concentrations, whose adult version has been aptly called, Beginner’s, Pure or Unconditioned mind. (See Sovatsky, 1998, pp. 170–71 on *shambhavi mudra*, advanced yogic puberty of the eyes of inner and outer gazing.)

FROM NATURE’S WOMB INTO THE WORLD OF HUMAN POSSIBILITIES

As enculturation proceeds, the child’s mouth- and tongue-shaped “baby sounds” will be molded into a native language and her movements and musculature into producing the skills and actions expected within the home culture. Although the primordial subtle sensorium of “pure consciousness” and its capacity to “rest in itself” will remain, her operative “ego mind” will be progressively filled with concepts, memories of delight or terror, moods, desire, etc., that evermore socialize and individualize her.⁵

As the individuating process continues, the child’s glands, the foundation for *rasayana* (“inner alchemy,” the yoga of hormonal maturation), will grow in congruence with common emotional states—frustration, anger, sorrow, fear, joy, love, desire, shame. Likewise, via the events of her life, she comes to feel evermore unique, *too* unique” and *overly* embedded in her historical conditioning, from the perspectives of *advaita* (nondual, unitive) psychology and the yogic theory of true identity.⁶

The primordial *kundalini* will remain dormant and, quite likely, grow evermore unknown within more “worldly,” “ego-based” or “materialistic” cultures (such warnings pepper many ancient texts.)⁷ Thus, for many people, the mesh of (merely semantic) words, the reductive powers of grammar and generalizing concepts contributes to the creation of the “ego mind” that can become self-obsessed with worded thinking and their cycles of “virtual emotional experiences.”⁸

Thereafter, the more general life energy of *prana* guides physiology, empowers thought processes, willful movements and maintenance-level growth. But, when growth intensifies during puberty, pregnancy, via contact with advanced yogis or via regular yoga practice, *prana* can enter a heightened condition called *pranotthana* (“uplifted, intensified life-energy”), as is visible in the glow of infants, pregnant women, new fathers, pubescent teenagers and in the purported glow of saints. Lesser modes of *pranotthana* include the glow of super-athletes, charismatic musicians and leaders and during certain psychedelic drug states. A miraculous *pranotthana* manifests in ordinary people in heroic moments, such as mothers lifting cars to save a child or fathers enduring life-threatening situations to save their families.

Under special conditions, as introduced above and to be discussed in greater detail below, *pranotthana* vibratorily goes so far as to foment the reactivation of the dormant *kundalini*. In this gradual or, in some cases, sudden process, spontaneous utterances (*anahata-nada*), movements (*kriyas*) and yoga positions (*sahaja asanas*) will emerge breaking through the enculturated habits of body and mind—and even break through learned, static hatha yoga practice—which, as *sahaja* (spontaneously arising) yoga, takes on a surreal, that is, super-real, quality. As one of the most advanced of all *kundalini* yogis, Jnaneshvar/Dnyaneshvar, wrote,

That is called [*kundalini* yoga developmental] action of the body in which reason takes no part and which does not originate as an idea springing in the mind.

To speak simply, yogis perform actions [*asanas, mudras, kriyas*] with their bodies, like the [innocent] movements of children. (Jnaneshvar, 1987[1210], p. 102)

Under the influence of escalating *pranotthana*, various moods of longing (understood as *bhakti*, the yoga of devotional moods) also vibrate the larynx in characteristic overwhelming, trilling fashion as heard in ecstatic or inspired Sufi *qwaali*, Judaic *nigume* and shamanic and indigenous *vibrato* trance singing (that are often classicalized and perfected intentionally by artists of the tradition, as in soaring operatic arias).

These quivering moods and intensified energies can also gyrate and stir the body into ecstatic dance and, most mysteriously, into various time-honored yoga *asanas* and others unnamed or unknown to the yogi in the same way that neonatal movements occur or, more vigorously, like birth contractions taking hold of a laboring mother's body. Thus, the mystical significance of *ha-tha*, “forceful,” yoga asserts itself, far beyond any egoic modes of agency or artistry.

Indeed, the passion of these longings is as compelling as any romantic love affair, revealing another mystical significance of *ha-tha*, the union of sun (masculinity) and moon (femininity) within a singular body. For example, while seated, the heel draws itself into the once-androgynous perineum (the well-known cross-legged *siddha-asana* pose) of the so-awakened one, like a flower unfolding in time-lapse photography.

The spine becomes tumesciently erect (*uju kaya*), similar to how the genitals can arouse at the thought of one's beloved. The diaphragm lifts into the chest (*uddiyana-bandha*) and the anal sphincter throbs and draws upward (*mula-bandha*), like a runner reaching for the finish line. Thus, the most esoteric aspects of the ancient *Pashupati* seal come to life—the ultimate goal of the enlightened mind and fully matured human body.

Yoga, as the union of Shakti and Shiva, seems no mere symbolic metaphor to the *kundalini* yogi whose whole life becomes enthralled by these moods, spontaneous

movements and currents of energetic sensation. Indeed, five to ten hours per day, for decades unto death might be consumed by the inner yogic pregnancy.

Indeed, the *ardha-nari* manifestation of the ascetic Shiva as half male and half female could not be clearer as to the primordial, inwardly erotic and outwardly chaste powers unleashed by *kundalini*. One becomes both highly responsive lover and immediately responsive beloved in a living, attentive devotion to every shift of mood and gesture, all blending into the profundity of a converging oneness of feeling, breath, movement, aspiration, fulfillment.

Breathing will become heavy or racy (*bhastrika* or *kapalabhati pranayama*) to animate the passionate stretching and longing, or becomes silkily smooth in congruence with moods of serenity and gracefulness. Throbbing bliss surging from the base of the spine (*muladhara chakra*) joins with loving feelings of the heart. Smiles of delight, grimaces of passion, eye-lifting moods of surprise and trilling moans and *mantric* utterances emerge. Altogether, we see why *Ishvara*, “the Mover,” is the deity named in *ashtanga* yoga’s second step of salutary prescriptions (*yamas*), while in the *Hathayogaprapika*, *prana* is also deified. Indeed, the *yamas* and *niyamas* (character building principles), *asanas*, *mudras* and *pranayamas* are all understood as ways of worshipping *prana*.

That is, they are understood as *yogas*, methods that are at one with their own goals, for the highest expressions inherent to *prana*, are acts of worship—*prana* worshipping *prana*, worshipping the beauty of bodily movement with evermore intricately beautiful movements—thereby the worshipper becomes, in mind, mood, identity and body, the Deity whom she has long been devoutly worshipping.⁹ In other words, a naturalistic quickening of the entire human being unfolds, *sui generis*. This is the full body-articulating power of *kundalini*, the Mother of all *Yogas*.

Likewise, we can understand passive verb usage by certain yoga masters, where one “gets” (receives, manifests) yogic phenomena that others call and enact as yogic “practices” or “*doing yoga*.” For example, as the masculine and feminine powers awaken and interact in the androgynous perineum, one is *moved into* the *siddha-asana* that sends a surge of *prana* up the spinal *sushumna* that triggers the *uddiyana bandha* (diaphragm-lock) as the blossoming manifestation of “upward soaring” (*uddiyana*) of *prana* that “locks” (*bandha*) or awesomely transfixes or sucks the diaphragm up and under the ribcage that then arouses the throat in the “upwardly flying victorious breath—as the ‘bird of *prana*’”—, in Sanskrit, *ujjai*. The blissful energetic union of chest *pran* and abdominal *apan* in the poignant pit of the diaphragm next compels the chin to press into the chest to heighten the ecstatic gesture and, altogether, causes the energy- and hormone- enriched blood to swell more deeply into the spine, throat and head as a life-enhancing, quasi-erotic tumescence of love and beauty.

Since it does not feel like the ego is involved in these “actions” anymore than in embryonic body manifestation or even as in the sudden burst of laughter at a particularly funny joke, a child’s excited up and down leg-lifting “dancing”

with joy or the arising of wistful tears and head-bowing during a wedding, one cannot discern any personal agency in their occurrence.

Other cross-tradition cognates include spontaneous Judaic and Islamic spinal-rocking *davvening* and *zikr* praying movements, Tibetan *tumo* heat, inspired Taoist *tai chi*, Bushman *thxiasi num*, shamanic and *voodoo* trance-dance, yogically-derived Andalusian *flamenco* and inspired, stomach-undulating belly-dance, the charismatic quaking and shaking in Quakerism, Shakerism, Pentacostal Holy Ghost “manifestations” and Orthodox Hesychasm’s sweat-engendering quivering. Thus, Shiva, the Lord of Yoga, is also the Lord of “The (ecstatic-endogenous) Dance.”

Raja Yoga and Buddhism’s still-sitting, long meditation periods seek the same awakening of mind and heart centers, but restrain the body in hopes of channeling all energies directly into the erect spine (instead of outward into the muscles and glands, via the spinal and cranial nerves) but thus bypassing the cultivation of numerous expressive and emotional potentials within the mobility of the body. Mortifications, severe vigils and flagellation are the most desperate of the unnatural methods. Even Elvis Presley’s charismatic gyrations and his teenaged fans’ pubescent screams can be located at the beginning of this far more profound continuum.

KUNDALINI AS “PUBERTY OF SOUL-IDENTITY”: A SOMATIC BASIS FOR ALL HUMAN SPIRITUAL ASPIRATIONS

Indeed, *kundalini* phenomena are not only cross-culturally ubiquitous, taken altogether, they point, arguably, to an innate, somatic developmental dimension to all manner of spiritual and religious aspirations.¹⁰ From the perspective of our still-dominant Freudian and Darwinian theories of development, I will make the case that, altogether, these and other *kundalini* yoga spontaneous phenomena (and their cross-tradition cognates) constitute the awakening of as-yet-unmapped “post-Freudian,” “post-Darwinian” stages of adult (physical-spiritual) maturation.

That is, they are beyond Freud’s “final” stage of genital primacy and Darwin’s stage of mature fertility. Thus, too, the perennial rub between (genital) sexuality and spirituality in numerous traditions. (See Foucault, 1980, pp. 57–58; Marcuse, 1955; Sovatsky, 1985, 1998, 1999, 2005). Likewise, they are beyond the ego developmental stages of conventional Western psychology, as transpersonal psychologists, Ken Wilber, Jorge Ferrer and Michael Washburn note.

Just as Freud chose to name the fundamental developmental force “libido” or “yearning,” so too does Chapter 7, v. 11 of the *Bhagavad-gita*—as personified in the words of Krishna “*Dharmaviruddho bhuteshu kamo 'smi bhatarashabha.*” (Sanskrit from Bhaktivedanta (1972), <http://www.asitis.com/7/11.html> on 5/30/09, my functional translation, “I am the *passion* [*kama*, desire, yearning] in beings that will manifest the greatest maturation, truth and goodness.”) According to

Freud, this yearning is experienced foremost as sexual desires (or their “sublimation”) based in genital puberty, the hallmark of biological adulthood.

Kundalini yoga merely reopens the matter of human development whereby the spine, hypothalamus, hypoglossus, pineal and cerebral lobes are seen as capable of undergoing puberties, with all the alterations in physiology, erogenous bodily capacities, identity, existential life purpose and even mortality itself, that were attendant to genital puberty, but now with a more spiritual (and full-bodied and not mere “sublimation”) emphasis. Indeed, one of the oldest terms for yoga is *shamanica medhra*, functionally translated from Sanskrit as, “releasement beyond the narrowing thrall of genital puberty.”

The historical record of numerous commonly agreed upon attainers and saints—Mahavira, Lao-tzu, Confucius, Buddha, Socrates, Plato, Aristotle, Christ, Lakulish, Thirumoolar, Nagaarjuna, Patanjali, Buddhaghosa, Adi Shankara, Abhinava-gupta, Matsyendra-nath, Goraksha-nath, Hildegard of Bingen, St. Francis, Rumi, Jnaneshvar/Dnyaneshvar, Eckhart, Mirabai, John of the Cross, Theresa of Avila, Staretz Velichkovsky, Ramakrishna, Ramana Maharsi, Dhyanyogi Madhusudandas, Gandhi, Yogananda, Meher Baba, Baba Nityananda, Ananda-maya-ma, Sri Aurobindo and The Mother, Gopi Krishna, Irina Tweedie, Kripalvanand, Thich Quang Duc, Dalai Lama, Sri Sri Ravi Shankar and, surely, millions of little-known *sadhus*, *arhats*, *saints*, *zaddicks*, *staretz*, *neidan* masters, *vidyahas*, yogis and yoginis—reveals one commonality: they have each achieved a transformed sexuality, a “postgenital puberty,” as I term it.

WILLFUL AND SPONTANEOUS PRACTICES OF *KUNDALINI* YOGA

All practiced yoga techniques and forms and styles of yoga *au courant* in the West, as well as in India, formalize and mimic these profound *pranic* manifestations. Additionally, in their exportation to the West, early *asana* teachers such as B.K.S. Iyengar, Krishnamacharya and their successors were not prepared to convey these endogenous depths to students, but modeled their instruction of the ancient *asanas* (and others invented at the turn of the century, see Sjoman, 1996) upon the pedagogy and aesthetics of European ballet and gymnastics (complete with hardwood floors and mirrored walls) and thus the perfecting of held positions became the disciplined practice that is now understood by tens of millions of people as “doing yoga.”

These “positions” tapped the outer edges of the *kundalini* dimension and thus their singular therapeutic efficacy, but rarely so far as to enter the spiritual awe of passionately *transfixed* (not mere volitional) stillness and devotionally *inspired* (not mere volitional) movement. Indeed, the concentrated willfulness of pose perfecting practice can quite effectively suppress the *sahaja* path, for the vast majority of practitioners. (For an extensive commentary on one of the most important *kundalini* yoga texts, the *Hathayogapradipika*, from the perspective of *sahaja* yoga, see Kripalvanand, 1989).

YOGA AS BELOVED

Furthermore, to fit modern values, the inwardly “erotic” celibacy known as *brahmacharya*, held for thousands of years to be essential to *kundalini* yoga, has been largely dispensed with. So, we barely ever see a modern practitioner who has fallen in love and “married” her yoga, with eight to ten hours of its spinal mysteries unfolding per day, decade after decade, unto death, infused with the romance of an all-consuming and deepening love. As noted in the *Bhagavat*, 11:14, “He is my true devotee, whose voice is choked with emotion of love for me, whose heart is moved with tears rolling down from the eyes” (Kripalvanand, 1977, p. 76-G).

(See McEvelley, 2002, for the Platonic version [in the *Timeaus*] of *brahmacharya* to support the movement of “lower,” transient erotic energy from the base of the spine into the brain where it transforms into an eternal eros, noted with technical yogic detail in its conjugal form by Thirumoolar, 1993, pp. 68, 70; see Foucault, M., 1980, p. 57–58, for his theory of eroticism [*ars erotica*] that is inclusive of conjugal and celibate yogic lifestyles: “The effects of this masterful art, which are considerably more generous than the spareness of its prescriptions would lead one to imagine, are said to transfigure the one fortunate enough to receive its privileges: an absolute mastery of the body, a singular bliss, obliviousness to time and limits, the elixir of life, the exile of death and its threats.”)

Indeed, Sri Aurobindo (Aurobindo and The Mother, 1973, p. 10) has called *brahmacharya* the “foundation” of all Indic wisdom traditions and cultural sophistication,

[T]he secret of that gigantic intellectuality, spirituality, and superhuman moral force which we see pulsating in...the ancient philosophy, in the supreme poetry, art, sculpture, and architecture [of India]... was the all-important discipline of *Brahmacharya*.

as also reflected in its role as the first of the four, twenty-five-years long *ashramas* or stages of the idealized, one hundred-year lifetime (and reincarnating series of such lifetimes).

OUTER LIFELONG MARRIAGE AND EROTIC *TANTRA*

Yet, the vast majority of adults does not become lifelong celibate yogis but enters a second stage called *grihasthya ashrama* (sacred householder stage of life) of marriage and family creation from age twenty-five to fifty years, whereafter one’s own children begin to marry and reproduce. *Kundalini* takes the form of lineage propagation and the mysterious phenomena of *sahaja* yoga rarely manifest, due to the all-consuming joys and challenges of child-rearing, career and household life.

Even so, a subsidiary householder’s *brahmacharya* of one sexual union per month is considered to be within *dharmic* rhythms and energetically suitable

for a moderated practice of *kundalini* yoga. If the tongue-hypothalamus-pineal (postgenital) puberty of *khechari mudra* should awaken, the couple might engage in the *coitus reservatus* of *pariyanga*, the erotic yoga of gender worship, for extended and more frequent times.

Indeed, after the *khechari* puberty is sufficiently manifested and within the *bhakti* mood of a fully-present devotion, conjugal sex can further the pineal awakening. (See Sovatsky, 2005). According to the South Indian master, Thirumoolar (1993, Volume 1, *Tantra* 3, with my more experiential translations in brackets):

825. Pleasure of Sex Union Will Abide If Breath Control [Savoring] is Properly Practiced [Attained] (p. 68)

Anointing her body with unguents diverse
Bedecking her tresses with flowers fragrant
Do you enjoy the damsel in passion's union;
If you but know how to shoot
Prana breath through the Spinal Cavity [Pathway]
[If your desire awakens into profound erotic devotion]
Then your enjoyment never ceases.
[Then you and your partner can become endlessly enamored by this play of gender.]

834. Only Those Who Have Practiced [Attained] *Khechari* Can Resort to *Pariyanga*. (p. 70)

From the age of fifty to seventy-five, *vanaprastha ashrama*, retiring grandparent stage (literally, “forest-dwellers”) emerges, whereupon one’s grandchildren begin to bear children.¹¹ The sense of the eternity of lineage spreads forth visibly as the poignant flow of new and ever-maturing, procreating, care-giving, aging and dying incarnations: the simple embodied truth of human existence.

Thus, *prana* and *kundalini* (the latter exclusively *in utero* for the vast majority) mature these individuals to being emotionally equal to lifelong, creative marriage, an achievement that has itself become fraught in modern American culture. Here, the powers of interpersonal devotion, forgiveness, apology, gratitude, courage, honesty and love mature between the spouses as Shakti and Shiva, the human version of the primordial partnership that manifests the entire universe. (See Sovatsky, 1998, 2004, 2006, for descriptions of individual, marital and family counseling techniques based in these powers.)

Beginning at seventy-five years, the “world-shedding” *sannyasa ashrama* begins and profoundly emotional great- and even great-great-grandparenthood can possibly emerge as the potential eternity of lineage becomes embodied and apparent. During *sannyasa*, *prana* and its most revered aspect, *citta*, consciousness-stuff, are evermore released from adaptation to “worldly ways”

of life, having fulfilled their *grihasthya* maturational duties by manifesting three generations of families.

The late-life *sannyasin* dwells evermore satisfyingly in the Unconditioned or Pure Mind. A deepening spiritual wisdom of eternal truths regarding the nature of love, time, the perishable and the imperishable, is discerned. Similarly, the younger generations gain a positive perspective on the elder years and the care of elders that extends within many cultures into ancestor worship. Within such a fulfilling aging process, the “good death” as the crowning of a lifetime, approaches and immortal consciousness and mortal body prepare to undergo their so-different fates.

The materiality of the body ages into frailty, dies and withers into the primordial elements of earth, air, water, and fire. Yet, bodily death is understood as an entirely positive experience of *maha-samadhi*, the great knowing of the ultimate Source of all by the ever-awake consciousness, known in Tibetan Buddhism as the Clear Light. Indeed, consciousness, as indestructible subjectivity, is held to continue on through several afterlife “intermediate states” (*antarabhavas* in Sanskrit or *bardos* in Tibetan) and, thereafter, into new incarnations, deaths and rebirths on the terrestrial or other planes of existence, depending upon personal *karmic* forces and spiritual maturation.

Thus, five generations of happy, creative marriages comprise the ideal manifestation of Mother *kundalini*, via the *grihasthya* family and householder *marga* (primary mode of existence). Each family member matures to the point of being equal to the requirements of marriage and family life, with grand, great-grand- and great-great-grand- children and parents all flourishing. A world of such lineages fulfills the greatest possibility of the central maxim of *Sanatana Dharma* (the indigenous name for all Indian wisdom traditions), *Vasudhaiva kutumbakam*, “The world is, indeed, one family.”

The joint-family system that incorporates newly-weds and in-law families is a structural manifestation of this hoped-for ideal and the extremely low (1.1%) contemporary Indian divorce rate¹² is a testament to and remnant of this increasingly forgotten sociological ideal and spiritual possibility of a fully-*dharmic*, highly enlightened society and happy family life.¹³ The energetic foundation of such a social order is *prana-kundalini*, from the quivering chromosomes of meiosis, to the blush of adolescent puberty and new parenthood through great-great-grandparenthood and, possibly, the esoteric *khecari mudra* puberty whereby the pineal orgasm secretes the consciousness-heightening *soma-rasa* or *amrita*.

LIFELONG INNER YOGIC MARRIAGE

Yet, there is an alternative to the four-staged path of *ashramas* wherein the power of the developmental trajectory begun in the womb predominates over sociological adaptation and family creation. In this second *marga*, known as

nivritti marga, “naturalistic, without egoic intentions way” or lifelong *sannyasa*, the incarnating movements of the fetus and newborn persist and mature or re-emerge later in life, giving rise to the *sahaja* yoga described by Jnaneshvar/Dnyaneshvar, above. Likewise, the common moments of spell-binding concentration of infants also re-emerge as naturalistic meditative awe and a matured, innocent wonder.

Instead of joining in the family *jati* (career trade) or by leaving one’s chosen “worldly” occupation and bypassing the romance of mating (or sustaining the virginal *brahmacharya* within marriage), those on this *marga* become yogis in the original sense of the term. Indeed, to this day, modern Indian civil law grants “renouncing the world” to pursue the unequivocal Absolute of unmodified spiritual aspirations of yoga, meditation, and religious practices as honorable grounds for divorce.

Lifelong *sannyasins* will manifest some degree of bio-spiritual salutary effects upon others known as *shaktipat*, or grace. Those saints possessing the highest range of *shaktipat* are honored with the term, *Siddha-guru*, “spiritual-power bestowing saint” who can trigger *sahaja* yogic manifestations in others via energetic initiation (*diksha*). *Swamis* Muktananda, Kripalvanand and Dhyanyogi, who came to America since the 1960s, often awakened *sahaja* manifestations in others via *shaktipat*.¹⁴

The following schema situates (but should not be read as formulaic, especially regarding the yogic phenomena that are listed after the forth decade) numerous manifestations of *kundalini* and traces the complete maturation of numerous potentials, physical and spiritual, of *homo sapiens*.

BEGINNING Man and woman come together in a fertile act of lovemaking; sperm-ovum fertilization occurs and a reincarnating *jiva* is attracted to the event: zygote, blastula, and gastrula stages develop.

FIRST MONTHS Starting at the embryonic spinal base, *kundalini* energy-intelligence guides the formation of the neural groove, the evolutionary fundament of all evermore complex vertebrate bodies, from amphioxus on; gill-slits, tail and other “ontogeny phylogeny recapitulation” vestigial phenomena emerge and vanish; organs form, heart beats as *amanda-maya kosha* (causal body), *vijnana-maya kosha* (reflective-mind body), *mano-maya kosha* (neuroendocrine-based mind/emotion body), *prana-maya kosha* (mitochondrial-meridian vital energy body) and *anna-maya kosha* (food-eating or ordinary fleshy body) develop.

MIDDLE MONTHS *Jiva* (“the one who lives”) enters the causal body

LATE MONTHS Continued gestation of the fetal body toward fragile sufficiency by the sixth or seventh month as *kundalini* completes its formation of the body and recedes into dormancy at the spinal base; the more generic life energy of prana of the *prana-maya kosha* (*udana*, *samana*, *apana*, *prana*, *vyana* circuits of head, gut, elimination, respiration, and circulation, respectively)

continues as the flesh body's (*anna-maya kosha's*) sustaining force, as nourished with earthly foods and oxygen via the umbilical connection to mother.

BIRTH First breath, umbilicus cut, eye contact, reaching, *anahata-nada* (poly-significant neuroendocrinal developmental utterances that are related to the yogic developmental breathing of *pranayama*—a “crying” that can be over-associated with adult anguish); psychomotor developmental movements akin to *sahaja yoga asanas* and hand and finger *mudras* emerge; maternal lactation and infant nursing behaviors emerge.

FIRST DECADE Teething, infantile absorbed staring, walking, weaning, play; glandular secretions underlying character-building sentiments of *yamas* and *niyamas* begin to fructify within the child's social and family context; language appropriates mind, tongue and psychosomatic enculturation occurs; prepubescent *pranotthana* sustains the child's growth, visible as “the glow of childhood.”

SECOND DECADE Childhood *pranotthana* intensifies, fomenting genital puberty/fertility as the embodiment of the potential for infinite future incarnations; hormonal-temporal urgencies quicken as gender-oriented desires; intermediate puberty of *yama* and *niyama* character development quickens and correlate endocrine secretions emerge, with emphasis upon developmentally sublimative *brahmacharya ashrama*; basic prepubescent *asana* and *pranayama* emerge in willful and minimal *sahaja* forms.

THIRD THROUGH FOURTH DECADES *Karma* yoga, the life of responsible action and character maturation; the mind matures beyond childhood's scattered vitality toward *pratyahara*, the capacity for sustained perceptions and introspection; second *grihasthya ashrama* of householder family-creation of *pravritti marga* or the mystic *nivritti marga* is entered; diverse worldly involvements are varyingly *dharmic* or aligned with the endogenous maturational process; the maturations known as the “good neighbor” or “well-balanced person” emerge; if *pranotthana* continues to intensify via *dharmic* life, the post-genital puberties of *urdhva-retas* might quicken.

FIFTH DECADE *Dharana* begins: the dawning of awesome awareness of/as endless impermanence and characterological radiance-secretions of *tejas* (“brilliance-radiance” of spiritual zeal) and *virya* (“virtue-secretion/vitality radiance”) emerge; advanced *asanas*, *mudras*, *bandhas* (inner yearning-contractions) and shaking mature the body for more intensified energies; *dhyana* begins: devout and unwavering appreciation of the flow of endless impermanence and the poignant grace of life; the puberties of the linguistic anatomy (tongue, larynx, brain centers) underlying further meditative/mental maturations begin: *simha-asana* (tongue-extended “lion-pose” seen in certain goddess images) and *nabho mudra* (inward-turned tongue, “heaven-delight gesture”) precursors of *khecari mudra* (tongue curls back in delight above the soft palate), initiating the puberties of the hypoglossal-larynx, hypothalamus, pituitary and pineal; *anahata-nada*, known rudimentarily as “speaking in tongues” and resounding in the sacred chanting of numerous cultures, emerge.

SIXTH THROUGH SEVENTH DECADES The desire-self identity matures toward the immortal soul-self identity; *auras* (auric golden glow of spiritual maturity) emerges; continuation of *khecari mudra*, culminating in the subtle pineal secretion-radiance of *soma-rasa* or *amrita* (“immortal-time essence,” revitalizing melatonin-like, endorphin-like hormone), the uroboric embodiment of constant regeneration; *shambhavi mudra*, the puberty of the eyes and the pineal leading to inner vision of the soul’s (melatonin-like) radiances and the matter-time-space-scent-taste-light-bliss continuum emerges as a phenomenon of embodied soul potentials; *unmani mudra*, the “delight-gesture of free consciousness” cerebral puberty emerges; internal or breathless respiration in the *akashic*-ethers emerges; grand-children emerge for householders and then the third *ashrama* of retirement and the fourth *ashrama* of world-shedding; great-grandchildren emerge for householders.

EIGHTH DECADE ON Sabija-Samadhi, highly matured grounding in origin-consciousness with seeds (*sa-bija*, with seed) for future personal intentions emerges; *maha samadhi* or death occurs and the *jiva* separates from the fleshy body to “live” and “die” through a series of *antarabhava* intermediate states and subtle bodies before reincarnating again in a flesh body within the fertile sex of her next parents and carrying *karmic* propensities (*bija*, seeds) of previous incarnations into this next life. (See Patanjali *Yoga sutra*, 1990, 1.19 and 3.15)

REPEAT AN INDETERMINANT NUMBER OF INCARNATIONS *Nirbija-Samadhi*, fully matured grounding in origin-consciousness without seeds (*nir-bija*, without seed) of future personal intentions emerges. Via profuse secretion of *soma-rasalamrita*, *divya sharira*, the exceedingly rare full maturation of the ensouled body emerges as an immortal “divine light body” of extreme longevity; *moksha*: complete maturation of all evolutionary potentials of consciousness and its bodies and the completion of the ultimate purpose or evolutionary *telos* of all previous incarnations. (See Patanjali, *Yoga sutra*, 1990, 1.20, 4.29, 1.47, 1.48, 1.50, 1.51 and 1.23 on *nirbija samadhi*)

THE SAINT

The most recent appearances of a saint of this maturity (at the turn of the century and in the early 1950’s) I have come across were documented in the book *Hariakhan Baba: Known, Unknown*, (Dass, 1975) by Baba Hari Dass, a life-long Indian yogi residing in Santa Cruz, California. Other references to this Babaji, or perhaps to his guru, appear in Govindan’s (1993) *Babaji* and Satyeswarananda’s (1992) *Babaji*.

Known by various names, Satyeswarananda and Baba Hari Dass maintain that Hariakhan Baba is the several thousand year old “Babaji” who initiated Neem Karoli Baba, known as Richard Alpert’s (Ram Dass) “mind-reading guru,” and the lineage of Paramahansa Yogananda, one of the first yogis to come to the West at the turn of the century. Yogananda attained additional esteem after his death in 1952 when his corpse showed no signs of decomposition, even after some twenty days. According to Los Angeles

Mortuary Director, H.T. Rowe's notarized statement (see <http://www.skeptic.com/incorrupt.html> retrieved on 5/30/09, for critique of this claim.)

The absence of any visual signs of decay in the dead body of Paramahansa Yogananda offers the most extraordinary case in our experience....No physical disintegration was visible in his body even twenty days after death...No indication of mold was visible on his skin, and no visible desiccation (drying up) took place in the bodily tissues. This state of perfect preservation of a body is, so far as we know from mortuary annals, an unparalleled one...No odor of decay emanated from his body at any time.... There is no reason to say that his body had suffered any visible physical disintegration at all (Yogananda, 1977, p. 575).

According to the late Vinit-muni of Pransali, India, Hariakhan Baba/Babaji is also Lakulisha (150 A. D., born in Kayavarohan, India; organizer of the *Pashupata* sect) who initiated Swami Kripalvand (whose corpse showed no signs of *rigor mortis* during the two days before his burial [Kripalvanand, 1982]) in the early 1950's, (and perhaps many other unknown yogis). His image remains embossed in the Elephanta Island carvings (dated 500–600 A. D.) near Bombay which suggests that the practice [of *kundalini*] Yoga is" the origin and culmination of all life" (Collins, 1988, p. 48).

To help Westerners grasp the significance of these carvings, Indologist James Forbes ranks them with the Pyramids of Egypt; I would also include the Crucifixion mound at Golgotha and the Darwinian Galapagos Islands "origin of species" research. The *Vayu Purana*, the *Kurma Purana* and the *Linga Purana* discern Lakulisha (or "Nakulisha") as the 28th incarnation of a completely matured, ensouled human body and deified as Shiva, Lord of Yoga.

According to the *Pashupata Sutra* and the *Ganakarika Sutra* (Collins, 1988, p. 137–38), the Lakulisha *kundalini* yoga sect practiced an ecstatic ritual including wild laughter, sacred singing, "dancing consisting of [all possible] motions of the hands and feet: upward, downward, inward, outward and shaking motion," a sacred "sound produced by the contact of the tongue-tip with the palate...after the dance when the devotee has again sat down and is still meditating on Siva" an "inner worship," and "prayer" (p. 137).

I suggest that such dancing and singing were *sahaja* or charismatic manifestations and not ordinary volitional merriment that were later codified from *shrutis* (in-the-moment revelatory utterances) into *smritis* (remembered scripture), formalized from *sahaja* manifestations into standardized *asanas* and the myriad prescribed and detailed gestures of certain classicalized Indian dance forms.

The *Pashupata* sect spread massively throughout Hindu, Buddhist and Jain India for some 600 years, producing one of the greatest outpourings of temple construction in human history. The sect was noteworthy in Indian history in its scorn of rigidification and other corruptions of the otherwise, moderately fluid caste (*varna*, "human variance") system and its belief in a deity capable of bestowing redemptive grace beyond the causal dictates of *karma*.

Lakulisha and his followers believed (as did the original Franciscan cult) that, as forest-dwelling (“counter-cultural?”) *kundalini* yogis, they transformed the strife of city-dwellers by absorbing social ridicule or by receiving homage and bestowing *shaktipat* blessings upon the populace. Indeed, the prejudices of caste and other animosities evaporated during their *shaktipat* rituals that were attended to a remarkable degree by all levels of society. As with the appearance of many other saints throughout history, heaven lived on earth, and those within its fold were, for a time, redeemed into fully *dharmic* life.

SUMMARY AND CONCLUSIONS

Like the psychoanalytic concept of libido or DNA of molecular biology, *tantric* scriptures name Mother *Kundalini* as the fundamental guiding urge or intelligent energy of human development that begins upon fertilization of the ovum and proceeds to psychoanalytic genital primacy and Darwinian adult fertility and the attractions of male and female from whence procreation issues forth new fertilizations and generations.

The *tantric* developmental map, however, goes beyond ego-based genital primacy in describing a post-egoic eternal identity and “post-genital” (*shamanica medhra*) puberty-like awakenings of the entire cerebrospinal neuroendocrine system, as seen in the spontaneous physical, emotional and spiritual phenomenology of numerous charismatic spiritual traditions worldwide and, most elaborately, as the *asanas*, *pranayamas*, utterances, *samadhis* and *mudras* of *ashtanga* and other yogas. In this puberty, gender duality reveals its connection to the Source energies of incarnate life itself that provokes a profoundly reverential response. (See Sovatsky, 2005; See Sovatsky, 1999, for a discussion of homosexual attraction and *tantra*).

Tantric and *Vedic* sources describe two modes or *margas* of the reverential experience of gender: lifelong, enriching marriage and family creation of *grihasthya*, and the far more rare full-time involvement in (or “surrender to”) *kundalini*-inspired yogic actions of the *brahmacharya sannyasin*. Through lifelong marriage of *grihasthya*, embodied *prana* is worshipped in the marital relationship and as multi-generational family life of one’s own lineage and of all inter-marrying lineages of the world, as denoted by the central *dharmic* maxim of *Vasudhaiva kutumbakam* (The world is, indeed, one family).¹⁵

For the *sannyasin* (as in monastic traditions worldwide, or in *brahmacharya* or *pariyanga* marriages), an equivalent amount of dedication and creative energy is instead channeled for numerous hours per day into the internal developmental process whereby the furthest reaches of human potential, including enlightenment of consciousness, healing powers, saintly wisdom and extreme longevity of hundreds or perhaps even thousands of years is sought.

Drawing from Indian scriptures, private interviews with lifelong, full-time advanced yogis, clinical accounts from the Kundalini Clinic for Counseling and Research (founded by Lee Sannella, author of *Kundalini: Transcendence or*

Psychosis?, and where I have been clinical director since 1983) and personal thirty-year *kundalini yoga sadhana*, the goal of this paper was to describe these two *margas* as the basis for an enlightened world order, according to longstanding *ashrama* criteria of *Sanatana Dharma* (Indic physical and social sciences and moral and epistemological philosophies), and to further transpersonal psychotherapy in two areas:

- 1) That clinicians devise forms of marital and family therapies drawing from the *ashrama* doctrine of lifelong, inter-generationally gratifying stages of maturation, *kundalini* inspired interpersonal gender worship of *tantric pariyanga*, and *bhakti yoga* doctrines of devotional love to support successful lifelong marriages and intact lineages. For, successful marriage and happy family/lineage life are considered to be the foundation of equitable and harmonious societies and the primary positive developmental influence upon mental health and enlightenment for the vast majority of persons.
- 2) That clinicians investigate the *Hathayogapradipika*, *Jnaneshvari* (*Dnyaneshwari*) and other *kundalini* texts that describe the various *mudras* and other little-known yogic processes discussed in this article as being post-Freudian, post-genital puberty stages of psychophysical development, to help guide persons in “spiritual emergence” wherein their lives often partake of phenomena and concerns of full-time yogis such as a dawning sense of oneness with all existence and the amazing spinal rushes, automatic movements and blindingly beautiful inner light manifestations of *Kundalini*, the Mother of the Universe.

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Kundalini Development, Brain-Consciousness Conference, Chennai, India, 2001

Kundalini, Ashrama and Body Development: Infinity Foundation Roundtable on Indic Thought, Columbia University, 2001; 13th International Congress on Vedic Studies, University of Miami of Ohio, 2002; Second Renaissance Colloquium, Menla Institute, 2002; World Association of Vedic Studies, University of MA., 2002; University of Ljubljana and Medical School, Ljubljana, Slovenia, 2003

Grihasthya Family Therapy, Indic Psychology Conference, Pondicherry, India, 2002

Grihasthya, Family as Spiritual Path, Mind Consciousness Conference, Kharagpur India, 2002

Tantra Yoga, Saving Marriages with Spiritual Sentiments, Eurotas Conference, Moscow, 2005

Infant Awe and Divine Mother in Indian Psychology, University of Pune, India, 2005

Pariyanga, Euro-Transpersonal Conference, Loire, France, 2006

Kundalini, Pariyanga, Tantra, Cultures of Enlightenment, World Congress on Psychology and Spirituality, Delhi, 2008

On being moved: Kundalini and the complete maturation of the spiritual body. In *Internal Alchemy*, edited by L. Kohn and R. Wang. Magdalena, NM: Three Pines Press, 2009

On being moved: Kundalini and the complete maturation of the spiritual body. In *Kundalini* (working title), edited by A. Hughes. Louisville, CO: Sounds True, (in press).

NOTES

¹ Although the standard transliteration for this text is *Jnaneshvari* by the author Jnaneshvar, the quotation is taken from an Indian translation where certain subtleties of Sanskrit are conveyed by Swami Radhikanand.Saraswati in her choice of the nonstandard transliteration, *Dnyaneshwari*.

² Thus, in this paper, *kundalini* will not be considered as specifying of one style or type of yoga among many others, as is the case throughout modern yoga studios where “*Kundalini* Yoga” is almost exclusively known as the particular modern style developed by the innovator, Yogi Bhajan of the *Sikh* tradition.

³ *Soma* also refers to a Vedic-era psychedelic, probably comprised of *ephedra* and *amanita muscaria*, the preparation of which is given in great detail in the *Rg Veda* and was ingested in large group rituals.

⁴ The anatomical precision required in the yogic mapping of the profound cosmic powers of the androgynous perineum and, thus, in safely practicing *siddha-asana* is reflected in this stanza from *Dnyaneshwari* (*Jnaneshwari*) 2002, p. 133:

Between the anus and penis lies
The distance of fingers four
Of which one and a half above and same below
Must be left alone. [emphasis in original]

⁵ The power of Sanskrit (and many other sacred languages) is held to be based upon its salutary sonic or *mantric* effects on all dimensions of the maturing body, coupled with the passions of sincerity, in addition to the pure semantic utility of conceptual meaning, thus the emphasis upon nuanced pronunciation in all sacred language instruction. For more on the preeminence of subtle vibration in *tantra*, see Dyczkowski, 1987, 1992; see Elizarenkova, 1995, on the subtleties of Sanskrit. It should also be noted that the *nyaya* Indian philosophical tradition explored the powers of reasoned discourse to attain meditative states and that the linguistic skills of the Sanskrit grammarian, Panini, conferred upon him the social status of a highly enlightened person.

See also <http://ellakavi.wordpress.com/2007/11/22/shatavadhani-dr-r-ganesh/> for a contemporary *advaita* yogi who has awakened *avadhana* (yogic intellectual concentration, learning abilities and memory) whereby he is capable of holding simultaneous conversations with one hundred people and has mastered physics, chemistry, computer science, Sanskrit literature and other fields. He demonstrates that, contrary to some Western nondual psychologists, the “conceptual mind” does not need to be a barrier to enlightenment. Indeed, Ganesh describes his intellectual capacities as acts of worship and the audiences of his public displays as gods and goddesses whom he is delighting with the powers of his consciousness.

⁶ For more on the nascent Western discourse on nondual psychology, see Prendergast, Fenner, and Krystal, 2003; For my modification of this discourse, see endnote #5 on the intellectual powers of Indian *advaita avandhana* [intellectual learning and concentration] master, R. Ganesh).

⁷ Indeed, asceticism (the physical aspect of spiritual development in many traditions, etymologically akin to the athlete’s cultivation of the body’s profound physical and energetic potentials) must be understood, not as mere deprivational austerities (a negative translation of the Sanskrit, *tapas*, “maturing heat of spiritual passion”), but as the lifestyle that stays most efficiently close to the innate (*dharmic*) developmental trajectory, begun *in utero* and that can manifest throughout the lifespan, as described in this article. From this perspective (and, as echoed in spiritual traditions worldwide), “worldly pursuits” refers to a range of divergences from the innate trajectory that were constantly being evaluated by ancient yogic spiritual scientists (*vidyahas*, *dharmacharyas*) and their successors up to modern times as being more or less congruent with *dharm*. And, as with all energetic endeavors, efficiency denotes maximal positive outcomes from available resource potentials.

⁸ For a seminal Western philosophical analysis of such linguistic snares, that the author has described as a kind of “spiritual therapy,” see Wittgenstein, 1968.) Thus, *mantra* and silent meditation are important practices in *kundalini* yoga in retracing internal utterance back from semantic thinking into the sensate realm of subtle internal vibrations, a process known in *kundalini* yoga as *laya*, “dissolution.”

⁹In this sense, whatever one esteems the most in his value system functions as his “god” or “religion.” The yogi esteems the developmental life energies (*prana, kundalini*) that differentiate him from a corpse and through his worship (*sadhana*, reverential practices that activate and mature innate potentials) awakens more and more of the potentials within the life-energies and within the living mind-body.

¹⁰In this sense, not only *sahaja* yoga, *davvening*, *zikh*, etc., but also romantic love, sexual and procreative desires, conception and gestation, birth, puberty, child-parent love, home-creation, aging and death are all *sahaja* religious or spiritual “practices.”

¹¹In contemporary times, procreation is not uncommonly delayed via effective modern methods of contraception and selective abortion until the mid-forties or older, for males, thus requiring modification of the ancient prescriptions.

¹²See all sites retrieved 6/6/09: www.divorceerate.org/divorce-rate-in-india.html that notes 1.1% throughout India and even lower in rural areas, based upon US Central Intelligence Agency reports.

www.nitawriter.wordpress.com/2007/04/04/divorce-rates-of-the-world/ with Wikipedia chart showing India lowest in world at 1.1% (4/4/04)

¹³Success and happiness in marriage in India and the US can depend upon the quality of help that family members, gurus or therapists provide and not merely upon the quality of the marriage relationship. As noted in my suggestion to transpersonal marriage therapists in my Conclusion, *tantric, grihasthya* and *bhakti* psychologies (as well as Positive and forgiveness psychologies) have numerous contributions to make in healing and transforming troubled marriages. In my own work, most dramatically, I have three cases where divorced couples re-married their partners and continue to sustain their success years later. See Sovatsky, 2004, 2005, 2006. With a forty-seven percent first marriage divorce rate and a seventy percent second marriage divorce rate, I suspect many more (but not all) troubled marriages and romantic relationships can, with improved counseling methods, be transformed into highly creative and satisfying ones.

¹⁴Regarding his own awakening, Swami Muktananda stated that “[my] legs suddenly moved into *padmasana*...and [my] tongue curled up into [my] inner nasal passage....I tried to get up and run away, but I couldn’t because my legs were locked in lotus pose.” (Brooks, et al., 1997, p. 36).

¹⁵See the film, *Jimmy Carter: Man From Plains* (Sony Pictures Classics, 2007) for president Jimmy Carter’s recounting of the story of the historic Camp David Peace Accords where he and Israeli Prime Minister Menachem Begin and President Anwar Sadat were sharing photographs of their children and grandchildren, evoking a deeply emotional sense of shared humanity that catalyzed the success of the now famous peace treaties.

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